

THE LATTER DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the Kingdom of God and His righteousness."—JESUS CHRIST.

No. 29, Vol XXXI. Saturday, July 10, 1880. Price One Penny.

POPULATION AND POLYGAMY.

(From the *Deseret Evening News*.)

Are persons generally married as soon as they are born? We have always had the idea that marriage occurred several years after birth; but we now ask for information. And this is our reason. We occasionally see articles in the public prints on the subject of "Mormon Polygamy," in which the following argument is advanced as unanswerable, to prove that a plurality of wives is opposed to the economy of heaven and the will of God. The writers state that the birth rate, in those few countries of Christendom where such statistics are recorded, show that there are more boys born than girls, say from 102 to 108 boys to every 100 girls. This they say is an evidence that the Lord did not intend any man to have more than one wife; still they are willing to admit that in other parts of the earth more girls are born than boys, but we suppose they imagine the millions born beyond the pale of Christendom are outside the purview of the Almighty, and that He does not regulate the birth in heathen lands, only in a few Christian countries. But we, to be consistent, must believe that the watch-care of God is over all His creatures, and that He has as much to do with the birth rate of China, or Hindustan, as He has with that of the United States or Great Britain. But this argument does not hold good as the children increase in age. Year by year the proportion of males and females keeps changing; and we cannot

refrain from expressing the opinion that if the Lord had intended only one woman for one man, He would have caused from 150 to 175 males to be born to every 100 females. As it is, by the time the children grow to a marriageable age the surplus is entirely on the side of the females. The causes that lead to this change are numerous. Most mothers confess that boys are more difficult to raise than girls; then in youth they are more liable to accidents than the opposite sex. When they grow up, the number of dangerous occupations in which men are engaged, the calls of patriotism, the spirit of rashness and adventure, swell the lists of male mortality.

The United States census of 1880, showed that in the States of Connecticut, Maryland, Massachusetts, New Hampshire, New York, New Jersey, North Carolina and Rhode Island, there were 74,360 more females than males; yet this excess was entirely between the ages of 15 and 50, for between the ages of 1 and 15, and from 50 upwards, the males had the majority, proving the great excess of females to be just at that age when they are marriageable.

Now, suppose we take the excess of females of a marriageable age—say from 15 to 30, and compare them with males of a marriageable age—say from 25 to 40, we shall find the results still more startling. According to the same census, there were between these

ages in Massachusetts, 146,452 males, and 194,379 females, showing an excess of 47,927 females. In New York State there were 458,908 males against 591,745 females, or an excess on the side of the latter of 132,837; showing in those two States 1:0.764 women of a marriageable age who cannot possibly get husbands, supposing every man in the two States gets married, which we all know is not a supposable case.

In the cities of Boston, New York, Brooklyn, Lowell and Philadelphia, there were at that date 62,457 more females than males of all ages. But these figures do not give us the slightest idea of the excess of marriageable women in those cities. In the State of New York the total excess of women, of all ages, at that date, was 11,002, whilst the excess of women of a marriageable age, as we have shown above, was 132,837, or more than twelve times the excess of all ages in the State. If we apply the same calculation to the eight States previously mentioned, we shall find the number of women there who stand no chance of getting married to be 897,815, or in the cities just referred to, in round numbers say 750,000. In New York City, including Brooklyn, Jersey City, &c., it is calculated there are at least 300,000 more women than men in the prime of life.

In the British Isles it is no better. In England and Wales there are between 300,000 and 400,000 more females than males, whilst the number of ladies who actually are single exceeds a million and a half. Of these 1,230,000 are in the bloom and prime of life.

Nor do these figures represent half the disparity which really exists. There are vast numbers of men who never

get married, and still more who should not. Marriage is becoming unfashionable among some classes of society; many men remain single from choice, others for fear of the expenses attending a married life. Add to these the insane, the diseased, the members of the army and navy, all of which tend to decrease the number of marriageable men, while they increase proportionately the number of women who, according to the laws of modern Christendom, cannot get husbands. Did every man marry, the above statistics would allow from thirty to forty men in every hundred to take two wives; but when we take into consideration those men who will not or cannot obey the first great commandment "be fruitful and multiply," and those again who have one wife who have not the pluck or inclination to take more, we assert the above statistics prove that there are enough women for every man to marry as many as he may desire in righteousness, and not infringe on the rights of any other man. Even then we should expect to occasionally meet an unmarried lady.

We do not particularly urge these statistics as arguments in favor of polygamy, we simply draw attention to these facts to exhibit the folly of those who are forever catching at straws, for the reason that they can reach nothing better, when they try to persuade thinking men and women that plurality of wives, carried out in righteousness, is not the law of the Lord.

For ourselves we care little about such statistics, be they true or false. We do not base our belief in this order upon the fallacies of figures, or upon human wisdom; our faith is in the revelations of God, and in His arm we trust to bring us safely through.

MORALS IN DRESS.

Consider the fashion of earrings. Now it is obvious, as Mr. Taylor remarks in his "Early History of Mankind," that the reason of women mutilating their ears is not to be found in the circumstances among which we are

living. The modern earring of cultivated nations is a relic of ruder mental and moral conditions, and though we have outlived the barbarism we persist in retaining the fashion of barbarians: a case among many in which

the result of progress has been negative and not positive.

Again, regard a lady's toilet as mere drapery. The eye is tortured by the multiplicity of angles, lines, and points, and what with the fragmentary appearance of the dress and the unaccountable mass of flounces running over it at random, one is reminded of the piecemeal structure of the animals called *Articulata*. Harmony of color is regarded as little as harmony of proportion, and the passion for novelty has induced extreme wastefulness. Twenty dresses of inferior stuff are preferred to one of rich and artistic material, and the thought and care that might devise a really beautiful costume are expended upon the manufacture of a hundred as uniform as they are unbecoming. These commonplace dresses being quickly worn out, Fashion, the modern Sisyphus, begins its uphill work by inventing a hundred more. Women, whose chief business it is to dress according to fashion, are not likely to interfere with the graver concerns of life; and in a work of deep and painful interest lately published by Dr. Maudsley on the Physiology of Mind, great stress is laid upon the connection of frivolous pursuits and mental disorders. There is a slightly greater disposition to insanity among women than among men, which is partly accounted for by the baneful system of female education, engendering, as it does, puerility of occupation, paucity of resource, and a habit of total dependence. The writer looks to the higher education of women not only as an element of their social and intellectual regeneration, but of physical well being, since a purposeless or ill-directed life induces, among other ills that flesh is heir to, the most terrible of all—insanity.

But let women begin the process of self-education by cultivating the ethics of dress. This is their empire. What do they make of it? We have spoken of the vulgarizing effect of modern fashion, and surely this statement will not be denied. Dress, said Hazlitt, is the great secret of address; and young women who imitate the so-called "fast" style of Parisian fashion insensibly acquire the "fast" style of speech and manners also. This is imitated by the

lower classes till even our domestic servants are ashamed to wear sober colors and last year's bonnets. Extravagance is the rule, moderation the exception, among all ranks.

There is a yet graver side to the question. Is the dress of the present day quite as decent as one would wish it to be? We hold not. One would think that in a climate like our own—anguish, catarrh-giving, consumption-fostering, there would exist no necessity to decry the so-called *decollete* style; but it is carried to greater excesses than ever. Health and decorum are sacrificed—Heaven only knows why—in modern drawing rooms to the Moloch, Fashion, and it stands to reason that, just as sensationalism in literature affects the moral tone of society, sensationalism in dress is like a leaven that leaveneth the whole lump.

Clearly, we want a reform in dress that should work towards moral, æsthetic, and social ends. Dress should be, in the first place, conscientious; in the second, beautiful; in the third, appropriate. A crusader against fashion must send traditions to the four winds, and acknowledge no canons but those of reason. Tradition imposes upon men perhaps a convenient, but certainly as ugly a costume as could be devised. Tradition imposes upon women an elaborate, foolish, and often unhealthy toilette. But what is tradition to us? Why should not the one sex discard chimney-pot hats and swallow-tail coats, and the other *decollete* dresses and corsets? Why should men enjoy all the ease and women all the elegance? It is universally acknowledged that the happiest state of society is one which makes woman the companion of man; but this companionship is limited by an undue idea of appropriateness in dress. In public walks and parks, for instance, little boys are allowed to play about helter-skelter; but little girls, because they will spoil or disarrange their clothes, are compelled to walk demurely beside their nurse or governess. Again, the daily walk of a man is an accessible pleasure in most weathers; but how many women keep at home, either from dislike of the elaborate process of lacing boots, fastening hooks and pins,

tying strings, adjusting tips and mantles, and so on *ad infinitum*; or from want of time to achieve both toilette and exercise, or from want of a dress really suitable for inclement weather? The consequence is that an occasional promenade takes the place of anything like healthful exercise; and the same habit is carried to the watering-place and the country. A lad who should take his sisters for a rough walk through the woods would assuredly get a scolding on account of torn muslins, scolden shoes, and sun-burnt faces; and he grows up with the notion that girls are very pleasant companions once in a while, but a good deal of trouble to look after. This state of things is very inexpedient, and what fashion should be founded on is expediency. We admit that an easy intercourse between the two sexes improves the character from

childhood upwards, and renders the relations of after-life happier; yet we allow the complications of costume to stand in the way of all intercourse but that of the drawing-room. Simplify dress, and more would be done to strengthen the character and fortify the health of women than by any elaboration of hygiene or education. We are not perhaps justified in hoping that the lessons of utilitarianism will be readily taken to heart; but tradition is being unseated from its throne, and we may hope that the freedom extended to theological and scientific inquiry will be also extended to the less obvious but hardly less influential expression of individual men and women in their social and domestic relations. Till then it were vain to preach against the slavery of dress.—*Pall Mall Gazette*.

PAUPERISM AND EMIGRATION.

Recent discussions in the Imperial Parliament, and the testimony of the newspapers of all shades of opinion, show that the extent of pauperism is appalling. A statement lately made, but which would appear to be an exaggeration, estimates that in England and Wales there are 4,000,000 of a population who are either paupers now, or are about to become so. The official statement of the number of paupers, and the cost of their maintenance is serious enough without adding to it, and it is shown by returns that the increase has been steady and continuous, one of the most painful facts brought out being that that increase is greater than the proportionate increase of population. In 1844 there were in England and Wales, of which alone we have the figures, 860,000 confirmed paupers, the yearly cost of whose maintenance was £4,976,000. In 1864 these amounted to 864,000, costing £5,237,000. In 1864 they were 1,014,000, costing £6,423,000; the last return being 1,040,000, costing £6,939,000. But this by no means represents the full measure of the burden laid on the productive to support the non-productive classes.

Upwards of £3,000,000 are spent annually for the repression and punishment of crime, a great part of which is due to the existence of the pauper, which has always a tendency to become the dangerous class.

To get rid in part of the superabundance of labor which has led to much of this evil, emigration is recommended, and Canada has been called upon to contribute its share to absorb a portion of the surplus population, and to supply funds for this purpose. That there is territory enough for a population largely in excess of what we now possess does not admit of a doubt; and if we occupied a different geographical position there might be good grounds for our fellow-subjects in Great Britain calling upon us to provide liberally in money to bring out those who cannot find work at home, but who would be of the greatest service here. It appears to be forgotten, however, that not only do we want a population, but we want employment by which it can be supported and retained in the country. Only a certain limited number of people can be absorbed yearly, and that almost altogether in one of the provinces. Every

dollar, therefore, that is spent by Canada goes to supply the United States with a desirable class of emigrants whom we cannot maintain. What can be done should be done. Liberal conditions for settlement; free grants of land in suitable localities and under such reservations as will increase the value of the lots adjoining them, so as not to cripple the resources of the local legislatures; roads judiciously laid out—not the abortions known as colonization roads—which swallowed up money that the country could not afford to throw away upon works that were unproductive either directly or indirectly. These things the Government can do and ought to do. But the free grants in the four Provinces forming the Dominion would scarcely offer inducements to immigrants who know nothing of bush work and have never handled an axe in their lives. These free grants would, therefore, be useful only in so far as the young men who have been accustomed to chopping and clearing could be induced to take them up, so as to make room for the immigrants to find employment in their place. But this would only make room for a drop in the immense flood of emigration which is necessary to relieve the pressure on the British labor market. Great public works are therefore urged by men who believe themselves to be actuated by large and liberal views of the true policy of Government. But where is the money to come from? Already Canada is weighted down with undertakings which no sane man believes will ever return interest for the money spent, and which every man whose opinion is entitled to be regarded with confidence declares will entail a heavy annual expenditure for their maintenance. Part of these have been forced upon us by the demands of the Imperial Government, and although it is true that a guarantee has been given by which the loan for the Intercolonial Railway was obtained at a low rate of interest, yet the very obtaining of that guarantee was at the expense of a very large increase in the length of the line,

which at once adds to its first cost and diminishes its commercial value. That Rupert's Land should have been handed over to the Imperial Government free of all claims by the Hudson's Bay Company, we have always maintained. But this is the least part of the cost. The territory is valueless unless a direct and ready means of communication is constructed, and that is held by many to be a railway to connect ultimately Halifax with the Pacific, through British American territory. This would furnish employment for an army of laborers who would ultimately settle down and people the prairie lands of the North West. But if it is part of the Imperial policy to confederate the whole of the British North American possessions in a United Dominion, it would seem to be part of that policy so to connect them as to make them one whole, instead of *dissecta membra*, united by the feeblest ties, or rather only in name. Still more, if it is an Imperial necessity to get rid of the incubus of pauperism real and prospective, which weighs upon the very energies of the productive classes, and is rearing up an army of the dangerous classes, who already have shown themselves too ready to join in the work of rioting and destruction, the argument for the mother country furnishing the means of carrying out public works here, which Canada herself is utterly unable to accomplish, would seem to be greatly increased. We have already shown that upwards of \$30,000,000 yearly are spent in only a portion of the United Kingdom for the relief of poverty and the repression of crime, and that all this expenditure, and probably \$40,000,000 more, are worse than useless. A small portion of this sum spent annually in opening up communication with the Pacific would do something to reduce the mass of pauperism, by giving employment to the men who are about to become paupers, and who are glutting the labor market at home. It is evident that the present system must be changed.—*Montreal Weekly Herald*, June 12.

He is the hardest laborer who drives the brain only; and he is the most reasonable worker who judiciously divides the responsibilities and duties of life between brain and muscle.

ELECTRICITY.

Although great advances in the science have been made since Franklin's time, the question, What is electricity? remains unanswered; and a not uncommon result of such new discoveries as have been made has been the overthrow of pre-existing theories upon the subject.

The most important law of electricity is, that it seeks what is called a state of equilibrium; that is, if we consider it a single fluid, that it tends to diffusion in equal proportions throughout all matter; or, if we choose to adopt the theory of the existence of two distinct fluids, then that these two fluids tend to unite in equal proportions everywhere. When electricity is so diffused, or (if there be two fluids) when they are so united, no electrical effects are observable, and there is then a state of rest or equilibrium. But this state of rest is constantly disturbed by the operations of nature—by evaporation, changes in temperature, friction, motion of all kinds, even the movement of our bodies; and currents of electricity are immediately set in motion to neutralize the disturbance. These currents may be of such low tension as to admit of detection only by the aid of the most delicate apparatus; or they may be developed with such spasmodic irregularity and force as to interfere with the use of the telegraph; or, again, with such constancy of direction and tension as to be made use of in sending messages on the wires. Finally, in a state of extreme tension, they exhibit themselves to us in the form of explosions or discharges of lightning.

We may familiarly illustrate the idea of these currents of varying tension by reference to the spectacle of a tea-kettle or boiler filled with water, which, when first placed on the fire, sends forth from any opening gentle clouds of vapor. As the heat increases, the steam rushes out with a spiteful hiss; and finally, when it has acquired sufficient tension, if the means of escape are inadequate, it bursts the boiler with a violent explosion. So electricity flows in currents of more or

less tension, according to the degree or extent to which its equilibrium is disturbed, and manifests its greatest known tensional force in the form of a discharge of lightning,—the discharge or explosion being the consequence either of interruption in the flow of currents of low tension, or of an immediate and extensive evolution of electricity; in other words, a sudden and extreme disturbance of the equilibrium.

Hence the insulation of lightning-rods is not only an absurdity—as indeed Dr. Franklin perceived a hundred years ago, when it was first suggested—but it is also a grave error; because the insulator, to some extent, arrests the flow of currents of rarefied electricity, which it is the true function of the lightning-rod to facilitate. On the other hand, the insulator amounts to nothing as a barrier against a discharge of lightning, which can either pass through it or leap the short distance between the rod and the building. The prejudice in favor of insulators arises from a misapprehension. Strictly speaking, there are no non-conductors; but that term is applied to substances which conduct very imperfectly, and are subjected to violent disruptive effects when a shock of electricity passes through them.

The insulation of telegraph wires is frequently referred to by lightning-rod men as exhibiting the necessity and usefulness of insulating lightning-rods; but the cases are not at all parallel: currents of electricity of low tension are used for telegraphing; and whenever a discharge of lightning strikes the wires, it breaks the insulators and passes down the poles to the earth, as the frequently splintered telegraph-poles bear witness. The object of insulating telegraph-wires is to postpone the restoring of the equilibrium, by preventing the electric currents from taking the shortest course from pole to pole of the battery; whereas the purpose of a lightning-rod is to promote the restoration of the equilibrium as rapidly as possible. If the rod be insulated, the "non conducting" substance between the rod and build-

ing intercepts and stops the flow of current's of rarefied electricity from the building to the rod, and thence to the atmosphere and *vice versa*, thus permitting a continued disturbance of the equilibrium of the building, under the influence of a "thunder-cloud," until a discharge of lightning takes place. Then the fluid has sufficient force or tension to overcome the obstacle which the insulators present, and an explosion into or from the building is the necessary consequence. Of course, the quantity of electricity required to restore the equilibrium of the building is small compared with the whole discharge, which may come from a cloud thousands of acres in extent; but it is enough to do injury if it comes all at once and in a high state of tension. To insulate the lightning-rods, therefore, is to fasten the safety-valve and render it inoperative.

To prevent a discharge from leaving the rod and passing through the building, something more must be done than to attempt to keep it out by such a flimsy and insignificant barrier. The rod must be arranged so as to present points for the reception and discharge of electricity at the extremities of the building, both above and below, and the different terminations in the ground must be connected by

rods lying across the roof, so that lightning can be provided with a path in a horizontal direction, which, being continuous, will be preferred to any series of detached masses of conducting matter contained in the building.

In construction and application, lightning-rods should be simple, substantial and durable, and any metal is a sufficiently good conductor for the purpose. The difference in the conducting power of iron and water, which ranks next to the metals as a conductor, is, according to Cavendish, as millions to unity. The relative conducting power of different metals is, therefore, not worth considering in this connection: hence iron is used for the telegraph instead of copper, which is theoretically a better conductor than iron. A lightning rod made of the precious metals (which are the best conductors) would not be effective if it were improperly located and arranged. If a rod of any metal be rightly constructed and judiciously applied, there is no danger of a discharge of lightning leaving it for any less perfect conductor within the building, and it is only those substances which are poorer conductors than the metals that are injured by the passage of electricity upon them.—*New York Tribune*.

If love and affection could be won with gifts and jewels, then indeed love would have its price; but it is not so. Affection springs from the heart only; no gifts can produce it. A child's love is won more truly by a parent's fond embrace and kiss than with glittering toys.

USES OF ICE.—In health no one ought to drink ice-water to excess, for it has occasioned fatal inflammation of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it at all with safety the person should take but a table spoonful at a time; then wait a little before taking more. On the other hand, ice may be taken not only without injury, but with advantage, in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhoea, and has cured violent cases of Asiatic cholera. A kind of cushion of powdered ice applied to the entire scalp has allayed violent inflammation of the brain, and arrested fearful convulsions induced by too much blood there. Water, as cold as ice can make it, applied freely to the throat, neck, and chest with a sponge in croup, very often affords relief. All inflammations, internal or external, are promptly subdued by the application of ice or ice-water, because it rapidly conveys away the extra heat, and thus diminishes the flow of blood. A piece of ice laid on the wrist will often arrest violent bleeding of the nose. To drink any ice-cold liquid at meal times retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 10, 1869.

SELF-GOVERNMENT.

THE Gospel teaches us how to so order our lives that we may be approved of God. To do this it is essential that we understand ourselves; and study to bring under control our thoughts, words and actions to the revealed will of Heaven, so that we may not be guilty of anything that would not bear the scrutiny of the Holy Spirit. After we have embraced the doctrines of Christ, we enter into a newness of life, and are required to cease from transgressing any known commandment. We are initiated into the Church of God, and become, by the new birth, the sons of God, to keep His commandments, by which we may grow in the knowledge of the Son of God "unto a perfect man, unto the measure of the stature of the fullness of Christ." To aid us in this we have conferred upon us the gift of the Holy Ghost—the Spirit of Truth—to lead and guide us into all truth, that we may not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but, by the aid of that Spirit, always be able to discern between truth and error, the right and the wrong.

Having entered into a newness of life, it is necessary to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, after which God is created in righteousness and true holiness." Therefore it is necessary to govern ourselves by overcoming everything that is opposed to the mind and will of God, abstaining from all hurtful appetites, from the lusts of the flesh and from everything calculated to grieve the Holy Spirit, and living the principles taught by the Savior, the practice of which constitute us His disciples; as the Savior saith, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The foundation of governing one's self consists in the desire and will to lay aside everything known to be in opposition to the revealed will of our heavenly Father.

We are heirs, through faith and obedience, to the gift of eternal life, together with everything that will render that life most desirable; but we have to live for it, and to school ourselves to be perfect according to the Savior's instruction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Aided by the Spirit of God, mankind can keep all the commandments, and overcome everything inimical to the spirit of righteousness. The Apostle John realizing this said, "Whosoever is born of God doth not commit sin," because every one who hath the true hope of eternal life, "purifieth himself, even as he (Jesus Christ) is pure." But how does he purify himself? By working the works of righteousness, being strictly upright in all dealings, and doing no evil. To him that had stolen, the command was, steal no more, cease from idleness, and labor to procure means honestly; to him who had

been in the habit of lying, to cease therefrom, and speak the truth in soberness; to the passionate man, that he should control his temper, and cease from bitterness and wrath. Cease from all evil, corrupt communications, malice, clamor and evil speaking, and be "kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This calls forth self-government, and requires a firm resolve to practice righteousness; and in the practice of it we grow into the power of self-control. It is also required to cease the use of tobacco and intoxicating liquors, for their use injures health.

The Gospel engenders the love of God, and the Spirit enticeth to do good and to purify; to overcome all pernicious habits, seeking so to do in all faith, humility and prayer. The necessity of self-government is more fully apparent when we realize that we are here in a state of trial or probation, having a certain agency, good and evil being set before us, with power to choose as we will; and that we will be judged according to the deeds done in the body. By rendering an obedience to the Gospel, a peace is enjoyed which is otherwise unattainable, and the Spirit inspires to self-government; while on the other hand there can be but little satisfaction in ever learning and never coming to the knowledge of the truth, or in being continually dependent upon the testimony of others, never having a testimony for one's self. It is a source of great joy that there is now no necessity for walking in darkness or ignorance, for light has come into the world, and every one who loveth the light cometh unto it, and to them self-government is rendered easy. G. T.

ELDER MORRIS' COMPANY.—Bro. Elias Morris writes from New York, June 16, that the *Minnesota* reached there at 6 p.m. of the 14th, with very little sickness and no deaths during the voyage. The company were to proceed by railroad at 3 p.m. of date of writing, and were enjoying general good health and excellent spirits.

ARRIVALS AND APPOINTMENTS.—Elder George H. Knowlden and Alma Eldredge arrived from Utah on the 26th of June, and Elder Theodore W. Curtis, on the 27th, all in excellent health and spirits. Bro. Knowlden has been appointed Travelling Elder in the London, bro. Eldredge in the Birmingham, and bro. Curtis in the Norwich Conferences.

CORRESPONDENCE.

WALES.

2, Moira Street, Merthyr.
June 25, 1869.

Pres. A. Carrington.

Dear Brother,—The departure of President Morris with that noble company of Welsh Saints made quite a breach in this Conference. He took with him five Presidents of Branches, two of whom were Travelling Elders; also the majority of the members of some of the Branches, leaving so few

that they were not sufficient to again form into Branches. Since their departure I have taken a reorganizing tour through the Glamorgan Conference, making the necessary appointments and rearranging as I was led by the Spirit.

I had expected, after the departure of so many, that we would be compelled to give up some of our meeting halls, but I now think we will be able to keep them. I called upon the pro-

prietor of one of our meeting rooms, thinking it wisdom to give it up, as we were very much reduced in numbers here and very poor, but he would not listen to our proposition to vacate the room, and proposed to reduce the rent to suit the circumstances of the Branch, which proposal I thankfully accepted.

I have never seen the Saints in the Glamorgan Conference in better feelings than they are at present, and Elders are uniting their increasing efforts to roll on the work. Many, who have not heretofore, are now observing the "Word of Wisdom," paying their tithing, and dispensing with habits which have kept them from advancing so rapidly as they might have done. And I find that, in proportion as the Elders are improving themselves and faithfully fulfilling their callings, so also are the Saints improving, and, as a consequence, increasing in union and power. They are very thankful to God and their brethren that so many of their friends and relations have already emigrated this season, and their constant prayer is that they also may soon be counted worthy to follow.

There has been a gradual change in the feelings of the people towards us of late; many of the foolish prejudices which have existed against us are fast being swept away. Where we were bitterly opposed and even mobbed a few years ago, we can preach in peace to day; and the people come by scores and sometimes by hundreds to hear us, always paying good attention, and frequently inviting us to come again.

Every move of the people in Utah seems to be watched by all classes of

society here, and numerous are the speculations entered into by many as to our future destiny. I am frequently asked what I think the Government of the United States will do about plurality of wives, now the railroad is completed. I sometimes reply that I think many of the statesmen of the United States will pay Utah a visit, and to save their country from inevitable ruin through prostitution, fornication and adultery, may be wise enough to adopt some of the laws of Utah, which punish adultery and the like crimes with death and other heavy penalties, and open a door through which women may become the lawful and honorable wives of righteous men. They admit this reasoning, but doubt whether American statesmen will be wise enough to take so correct a course. The influence of President Young over the people of Utah is another puzzle which they cannot understand; they rate him as a very smart man and a far seeing statesman.

Our meetings are well attended of late, and I feel that there are many who believe, but, through fear of losing caste and the popularity of the world, they shrink from carrying out those principles they are convinced are true; however, we have baptized several of late who were never in the Church, and some who have been. We are expecting to baptize several more in a few days.

Ever praying for your welfare, and that you may be able to perform all the good your heart desires, with love to all the brethren in the Office, I remain yours faithfully,

NEPHI PRATT.

TERRIFIC STORM IN VIRGINIA.

The Wheeling (Va.) *Intelligencer*, of May 29th, contains the particulars of a most terrific hail storm which passed over that city on the previous afternoon. It appears that the day was very fine and warm until nearly 3 p.m., when a dark and heavy cloud, but a short distance from the earth, overcast the sky, which suddenly grew

darker, while the close and stifling atmosphere was succeeded by a terrific blast which swept everything before it. The dust was so thick and blinding that nothing could be seen for a few seconds; but when the large and heavy drops of rain had laid the drifting dirt, the scene was one of terrible yet peculiar significance. Not a moment was

allowed to merchants for removing the goods which were in the front of their stores, or the housekeepers for closing blinds, doors or shutters, and these moveables, with roofs, timbers, &c., were flying in every direction, as if an earthquake had shaken the city from her foundation. Horses attached to and disconnected from their vehicles were madly plunging through the thoroughfares, endangering life and limb to unfortunate pedestrians. In a moment or two the wind ceased and the rain changed to hail, which rattled against the windows for a moment and then perforated the glass as the lumps of congealed water grew in size. The sound upon the pavements and roofs was like the rapid firing of musketry, and so great was the force of the stones that shutters were smashed and even the window sashes broken and beaten to pieces. Not only this, but the walls across the rooms from the windows were indented, and the plastering in some cases beaten off the solid masonry.

When the storm was at its highest fury, the hailstones were of the size of a man's clenched fist, and solid as cannon balls, which they very much resembled in appearance. They were in most cases nearly round, being slightly flattened on two sides like an

apple, with smaller holes or indentations resembling the place where the stem joins the core, on one side.

In a few minutes the streets in the lower part of the city were covered to the depth of a foot with these wonderful balls of ice, and every window facing the north, from which direction the storm came, filled with broken panes.

In about twenty minutes the fury of the storm had passed, but the streets seemed like small rivers, bearing away boxes and debris on rapidly increasing currents. Here and there a large tree came floating by with the stock in trade of a merchant mingled in its branches; carts and wagons were clinging to the lamp posts and convenient corners. The depth of the hail and water on main street, was over three feet, and the heaps of ice in places were nearly five feet high.

In about three quarters of an hour after the storm commenced it had ceased, and soon after the sun was again shining, the air warm and pleasant, and the sky as serene as though its tranquility had not for a moment been disturbed by one of the most terrible storms, whilst it lasted, that ever passed over that section of country.

INDIAN COSTUMES AND MATERIAL.

It is remarkable that, although the manufacture of textile fabrics arrived ages ago at a high degree of perfection, the art of adapting them to the requirements of the human figure appears to have been long neglected, so that the race of *durries* cannot, we think, trace their craft in India further back than the Mussulman conquest, notwithstanding a great number of them, especially in Southern India, being Hindoos. It may not be irrelevant to observe here that, so far as we can discover, there is no trace in India of the popular European theory that this interesting class is a distinct species of the human race, so peculiar that Queen Elizabeth, when receiving a deputation of eighteen "knights of

the thimble," advisedly addressed them in the words "Good day to you, gentlemen both."

Every one in India is so familiar with the ordinary articles of native wearing apparel—their variety is so limited, the articles themselves are so simple—that much description would be superfluous. The chief characteristic of costume throughout the whole East is its immutability. "The Oriental sets his loom after the manner of his forefathers." As the silkworm never alters the fashion of its cocoon, so the native of India never alters the fashion of his apparel. The style of clothing, which is to-day universal, can be shown to be nearly identical with that described in the Institutes

of Menu—written 3,000 years ago. The most ancient form of costume is undoubtedly seen in the south of India, where the absence of any seam in nearly every garment is conspicuous.

The universal "chuddar," which, as regards the manner of wearing it, bears such a striking resemblance to the Roman toga, is, perhaps, as simple and graceful an article of clothing as has ever been worn. Being made out of every description of cloth, from the finest muslin of Dacca or Nandair to the coarsest and cheapest calico, it is worn by women of all ranks. They indicate their station in life, not by the curious and fantastic forms into which it is thrown, but by the quality of its texture.

The "dhotee," or waistcloth worn by men, has from time immemorial remained essentially the same. It is unmistakably identical with those represented on the walls of the ancient temples of Southern and Western India as worn by Buddha and other divinities, whose officies no doubt represent faithfully the dominant fashion of their day. This truly national article of dress a native never dispenses with, although as a soldier he may be required to wear the thick regulation trousers over it.

The "dupputta," or scarf, is an exceedingly graceful addition to the dress of women of the higher class. It is generally composed of the very finest material. Those of Benares are preferred on account of their exquisite and intricate arabesque patterns. High-born ladies of the Deccan wearing these often affect a Persian style of costume, using also a "chuddar" sewn and shaped to the figure, besides wreaths and other Persian hairdresses.

"No veil to curtain o'er her beauteous brow;
In its young bashfulness more beauteous now;
But a light golden chain wove round her hair,
Such as the maids of Yezd and Shiraz wear."

These maids of Yezd were great authorities on questions of fashion in their day; and their notable beauty gave rise to the Persian proverb, "To lead a happy life, one must have a wife of Yezd." To adorn their black tresses with the blossoms of the gold-colored champac was also a favorite "mode" among Indian ladies of a bygone day. The same poet alludes to it :-

"The maid of India blest again to hold
In her full lap the champac's leaves of gold,
Thinks of the time when by the Ganges flood
Her little playmates scattered many a bud."

For ages it has been the honored practice of native women of the highest rank to spin with their own hands. Many of them might be pleased to hear that the greatest lady in Europe, and their own Empress, countenances this graceful amusement by practicing it herself.

Many Indian fabrics, though still made by the rude instruments which were employed thousands of years ago, rival and even excel any similar fabrics produced at the present day by the most elaborate machinery of Europe. The muslins of Dacca and Arnee seem to have arrived at a degree of excellence which cannot be surpassed. A few of the details concerning its manufacture at Dacca, given by Dr. Watson, are instructive. "The Dacca spinners usually work from soon after dawn to nine or ten o'clock, and from three or four in the afternoon till half an hour after sunset. The finest yarn is spun early in the morning, before the rising sun dissipates the dew on the grass; or, when this is wanting, and the air is unusually dry, it is not unfrequently made over a shallow vessel of water, the evaporation from which imparts the necessary degree of moisture to the filaments of cotton, and enables the spinner to form them into a thread." To prove how fine the yarn is, which is thus so carefully spun, "Mr. Taylor mentions that one skein which was carefully weighed proved to be at the rate of 250 miles in length to the pound of cotton." And Dr. Watson, who himself examined English, French, and Dacca muslins under the microscope, discovered that the diameter of the Dacca yarn was less than that of the finest European. The muslin manufactured at Arnee, near Madras, is, owing to its greater transparency, preferred by the natives. The process of moistening the skein here is very peculiar, owing to the dryness of the atmosphere:—"The spinners, who are male as well as female, work in partially darkened rooms, the floors of which are watered to produce the necessary amount of moisture."

The chintzes of Masulipatam and other towns in the south of India are

greatly superior to any we can produce; the chaste and tasteful patterns are a striking contrast to our gaudy, ungraceful designs. Our limited space will not allow us to speak of the kink-habs, the mushrooms, the hemmros, and the shawls of Delhi and Cashmere, but it would richly repay our merchants at home to study more carefully the precise nature of the demand in the Indian market. If they hope to compete with the native producer, they must thoroughly understand the tastes and requirements of the people. To attempt the introduction of the slightest novelty or variation is useless; correct reproduction must be their aim. Hitherto the efforts of the Eng-

lish cloth manufacturer have not been attended with success. The explanation of this is that the imitated articles were not copied accurately, did not perfectly suit the purpose required, and were therefore rejected by the natives. The people cling to the associations and symbols of the immemorial designs of their country. "We may never supplant the Indian handloom weaver; but we may at least compete with him in many simple articles of attire, which, if even moderately successful, would give an impetus to our own productions of which it is impossible to estimate either the amount or the importance.—*Delhi Gazette.*

NEWS FROM UTAH.

(From the *Deseret Evening News.*)

THE CROPS ON THE MUDDY.—The Deseret Telegraph line brings us the information that at St. Joseph, on the Muddy, the wheat and barley crops are harvested; the yield is good.

RICH COUNTY.—Bro. Jonathan Pugmire, of St. Charles, dropped into our sanctum this morning. He reports the crops in that district, as a general thing, looking splendid. There are a great many grasshoppers hatching out in some parts of the valley, but they had not done very much damage when he left. The health of the people is good, and the prospects bright for a good harvest.

SPANISH FORK.—Elder John Monk, writing from Spanish Fork on the 7th ult., says:—"The Co-operative Society, organized by Bishop Thurber, will commence business in a day or two in the new store lately occupied by James Miller; it has been neatly fitted up, and is large enough for all the mercantile business this city will need for some time. We have four day schools, which are well attended, and a large Sabbath school. Our crops never looked better, the grasshoppers have done us but little damage, our prospect for fruit is excellent, good health prevails, and general prosperity attends us. All hands are busy, and the natural resources here need double our number to develop them."

ST. GEORGE.—Elder John Oakley, writing from St. George on the 29th of May, says:—"The weather is unusually wet and cool for this place. The wheat, grape and peach crops are very promising, and the apricots are nearly full grown. The grasshoppers have almost all left, having done considerable damage, but not so much as at Bennington, Harrisburg, Tokerville, Cedar and Parowan, where they have stripped the orchards of their fruit buds and foliage." He adds, "one of your correspondents wishes to know how to get rid of ants. Tell him to bury them, that is the plan I adopt. Bro. J. E. Johnson makes them up in adobies."

MATTERS IN SPRINGVILLE.—Writing from Springville on the 31st of May, Elder W. Bramhall says:—"Our grain crops never looked better than now. There is an abundance of fruit. Although a quantity of grasshoppers have been nibbling away at it for some time, the damage done is not serious. The new organ for our meeting house arrived a few weeks since, and is now in full blast. Meetings are well attended every Sunday. The Sunday school num-

bers 400 attendants. The Co-operative Store is doing a good business: the Institutions has 200 shareholders."

THE UTAH CENTRAL RAILROAD.—Yesterday morning, June 10, at half-past nine, President Young, accompanied by a number of gentlemen interested in the U. C. R. R., left this city for the purpose of determining the exact route to be taken by the road. At the Hot Springs, the party was met by the Bishops and prominent citizens of Bountiful, Centreville, Farmington and Kaysville. During the day the road was definitely located, from the Hot Springs to Kaysville, at which latter place the President stopped last night, and will proceed on to Ogden to-day. The track at the Hot Springs will first run along the site of the present lower waggon road, cutting through the farm of Daniel Wood, Esq., a little to the west of his residence, and then continues northward, at a short distance west of Bountiful and Centreville. At Farmington, the inhabitants were at first anxious to have the track located at some considerable distance from the settlement, but at last preferred to have the railroad go to Farmington rather than have Farmington obliged to go to the railroad. The track will continue to run to the bottom land between Great Salt Lake and the settlements, until it reaches Kaysville. The line from the city to Kaysville is located at no great distance from the settlements, but sufficiently far off to prevent the occurrence of accidents to children or cattle from their straying on to the track, that would be liable to occur were it brought into the immediate vicinity, or directly through the settlements.

SUMMARY OF NEWS.

During the week ending June 26, 27 wrecks were reported, making for the present year 1257.

The Germans in New York, for many years back, have been coming as fast as the Irish, and by this time they number little short of 4,000,000.

HEAVY FALL OF RAIN AT CHORLEY—June 27th, between one and two o'clock p.m., a heavy fall of rain took place at Chorley. In a very few minutes the streets and roads were completely under water, the drains being unable to carry it away quickly enough. Several cellar dwellings were completely swamped—and this in the higher portion of the town—in one of which, having a communication with the main drain, the water gushed up with great force, so that in a few seconds the furniture was floating about. The cellars of the Leigh Arms Hotel and the Queen's Hotel were also flooded. In some houses in the lower part of the town the water soon rose to a great height, and in one or two cases it was feared that the bedrooms would be submerged, but this was happily prevented by the subsidence of the water. The ballast on the railway was washed away for about a mile, and this had to be replaced before trains could run. The storm lasted about an hour and a half, was unaccompanied by thunder, although there were two or three flashes of lightning, and was confined within the limits of about four miles in circumference, no rain having fallen in the outlying districts.

A shipload of glycerine from Liverpool arrived at Carnarvon bar, and was conveyed in boats to Carnarvon pier Thursday afternoon, June 30. There were five cartloads—two for Aasheton Smith's Llanberis quarries, and three for Lord Penrhyn's Bethesda quarries. When the former were near Cwmyglo a terrible explosion occurred. Seven men and several horses were killed and several persons severely injured. Cart wheels and portions thereof were thrown nearly a mile. The adjacent village, nearly a quarter of a mile from the accident, was greatly injured. The roofs and windows were blown away, and great household damage done. At the spot where the carts were, two round holes six feet deep and 16 feet in diameter were made. The railway station, 40 yards off, was blown to pieces. The whole valley at the foot of

Snowdon and the two large lakes suffered a tremendous shock. The damage done all round the valley is very great. The shock was felt at Carnarvon and Bangor and for miles round. Portions of human remains were 40 yards off. The greatest consternation prevailed. Thousands congregated from the neighbouring town and village to the scene of the accident. A cart wheel was found 50 yards off on the rocks above the scene of the accident.

Nearly 100,000 emigrants left the port of Liverpool, chiefly for the United States, during the first half of the current year. This great outflow shows no sign of slackening; on the contrary, it largely increased during the last month.

EXCESSIVE HEAT IN RUSSIA AND HUNGARY.—While the temperature in England has lately been almost that of winter, an excessive heat prevails in many parts of Europe. At Kiew, Russia, the thermometer has been as high as 110° Fah. The rye and the wheat are already in ear, and will be ready for harvesting by the end of the month. A drought prevails in Hungary, and the Lake of Neusiedel is quite dry, and the bottom of its bed is covered with thick grass, on which the inhabitants are pasturing their flocks. The heat is so great that fears are entertained of some epidemic disease.

A LONG JOURNEY—A despatch from Sherman, Wyoming Territory, "at the summit of Black Hills, 8258ft. above the sea level," dated June 7th, 7 p.m., runs as follows:—"The Pullman dining-car International, the pioneer of its class over the Pacific Railroad, is passing the summit, accompanied by two Pullman palace sleeping cars, forming part of a through train to Sacramento. It carries 146 passengers from the East. The dining car seats 48 at table at once, is compact but pleasant, has a kitchen and ice-box, and a provision cellar beneath. Dinner is now being served, moving across the road, in cars free from dust and thoroughly ventilated, with deliciously soft mountain air, the partaking of as luxurious a meal as any first-class hotel can afford. The vote is unanimous that no railroad travel in America or Europe equals this in comfort or pleasure for men, women, or children."

BANKERS COMPOUNDING A FELONY—The American correspondent of the *Times* gives the following instance of the mode in which felonies are compounded in the United States:—"Some time ago the robbery of a savings bank in Philadelphia, in broad daylight on a Sunday morning, and the escape of the thieves with \$1000 000 in bonds, money, jewellery, and diamonds, was announced, and in reporting it I took occasion to say that the usual American method of compounding these felonies would be resorted to, and the thieves upon restoring the plunder be allowed to go free. The plan has been faithfully carried out. The directors of the savings bank, a religious institution attached to a church, offered \$25,000 reward for the recovery of the property, and employed detectives to negotiate with the thieves. No attempt was made by any one to bring the robbers to justice, but the negotiation was successfully conducted, and resulted in the restoration of all the stolen property, excepting about \$10,000 in cash and diamonds valued at \$10,000 more. The diamonds belonged to a private deposition, and the thieves, in addition, got the \$25,000 reward. No business transaction on 'change ever was better done. The thieves were not satisfied with the reward offered, so they claimed more, and got it in permission to retain the \$10,000 in cash. The money was paid to the "detectives" who acted as go-betweens, the stolen property returned, and the diamonds retained in order to make a separate bargain with their owner. Everyone was satisfied—the savings bank, that got back its property, as well as the detectives and thieves, who divided \$35,000 among them. Robbery thus becomes a very safe and profitable business; and no one is much astonished, considering the frequency of its repetition, at seeing a board of directors, most estimable gentlemen and strict members of church, compounding a felony through the aid of a number of sworn officers of the law, who consent not to protect society in accordance with their oaths, in consideration of a certain proportion of \$35,000, which they immediately proceed in an adjacent alehouse to divide with the supposed outlaws who earned it."